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MEMOIR OF MR. SVEN ADOLPHUS HOLMLIN,

Who Died at Gottenburgh, Nov. 6, 1812, in the 23d year of his Age.

BY MR. HENDERSON,* OF COPENHAGEN.

Mr. Sven Adolphus Holmlin, the subject of this memoir, was born at Gottenburgh, in Sweden, June 8th, 1790. As none of the family appear to have been under serious impressions about their salvation, they cannot be expected to have been at all solicitous about the promotion of his. At the usual period of life he was confirmed, according to the mode used in the Swedish church, and admitted to the Sacrament, whereby he became qualified for holding any situation, or transacting any business that might fall to his lot in the world; having, by his compliance with these ceremonies, given sufficient proof that he was neither Jew, Turk, nor Heathen.

It was not before the year 1809 that I became acquainted with him. I had observed him for a considerable time constantly attending our Chapel at Gottenburgh. Towards the close of the above-mentioned year, I determined if possible to have a conversation with him about the things which belonged to his peace. I accordingly threw myself in his way, and after a few introductory remarks invited him to call on me some evening when his time permitted. He accepted the invitation and came according to appointment. I found him to be of a sedate

Messrs. Henderson & Patterson were members of independent churches in Edinburgh, which they left seven or eight years ago for Copenhagen, thinking to go to India by a Danish Ship: but being long detained there, they learned the language, and have been labouring in the north of Europe ever since.

turn of mind; but he did not seem to have ever taken the su
ject of religion into close consideration. I endeavoured to in
press his mind with a sense of its supreme importance, and th
impossibility of our experiencing any true happiness except I
walking in the ways of God; and put some Tracts into his han
which I thought might be of use to him. I soon observed th
my endeavours had not been in vain. His mind seemed gradu
ally to open for the reception of the truth; and it was evide
that a serious enquiry had commenced.

In the spring of 1810, he fully opened his mind to me. H
found the scriptures inculcating many things which he did no
see observed by any he knew; but he thought that surely th
priests must know the bible better than he did, and supposed
by no means necessary to be stricter in his christianity than the
were. What first led him to serious consideration, was the read
ing of Matt. vii. 13. 14. which I had pointed out to him on
evening, as testifying the deplorable situation of the great bulk o
mankind.—Previous to that period he had never doubted bu
that all who were confirmed and took the sacrament, consequen
ly almost the whole kingdom, went to heaven when they died.
But he found the Lord Jesus solemnly declaring in the abov
passage, that all was wrong; that they were posting along t
eternal perdition; and that, instead of the generality being save
there were in fact but comparatively few that attained to eve
lasting life.—His enquiry now was: What shall I do to b
saved? and by the blessing of the divine spirit on the mean
with which he was favoured both in public and private, his atten
tion was ultimately fixed on the atonement made on the Cros
by the Son of God, as the means and medium of reconciliation
and the only shelter from the wrath to come. Having obtaine
like precious faith with the apostles, in the divine testimony re
specting the person and righteousness of Jesus, the eyes of hi

* This error is awfully prevalent throughout the continent. When w
use "late," in English, *e. g.* The *late Mr.* ——, they use "The *blessed*
The most ungodly are sure to be beatified when they die. What an awf
account those clergy will have to give in at the great day of righteou
retribution, who promote this delusion by putting no difference betwee
the righteous and the profane, admitting them indiscriminately to th
Lord's Supper, and acknowledging them all as "christian brethren an
sisters," when reading the burial-service over them, although they we
know that the most of them have lived and died without God, and with
out hope!

understanding were daily more and more opened by the spirit of truth, and his views of the gospel and of the path of duty continued to expand and settle.

On my return from Britain in the autumn of 1810, I was happy to find him still seeking the Lord his God. From that time I could perceive a growth in spiritual knowledge and grace every time I had an opportunity of conversing with him. What gave me peculiar satisfaction, was the concern he expressed about the souls of his relatives. They can testify how frequently and pressingly he urged the necessity of their laying to heart the awful realities of an approaching eternity.

It was not to be supposed that such a decision of christian character would be suffered to pass without persecution; and in this respect our departed friend experienced the truth of our Lord's declaration, "A man's foes shall be those of his own household." However, he persevered. No threatnings could shake his stedfast faith in Christ. He felt the authority of an unseen Lord, and was resolved to risk all for his sake, and suffer every privation of a worldly nature, rather than to renounce obedience to his commandments.

Mr. H. rejoiced at the proposal that was made in the autumn of 1811, that such as believed should be joined in church fellowship. Taking occasion from this to enter into a very close conversation with him relative to vital godliness, he expressed with much liberty his sense of his own unworthiness: his belief in the grace of our Lord Jesus Christ; his conviction of the obligations he owed him: and that it was his duty to be wholly devoted in heart and life to his service and glory.

His attendance on the public ordinances of the kingdom of heaven was punctual and conscientious. He highly prized the courts of the Lord's house, delighted in the fellowship of the saints, and rejoiced when he saw a more than usual number come to hear the gospel. I can truly say, I had much joy of him; beholding the rapid expansion of his mental faculties under the direction and formation of divine grace, and the consistency of his conduct in the world.

At length the time arrived, when in the Providence of God I was to be called away, for a season at least, from my friends, to fulfil certain previous engagements in another quarter.

It was with concern I learned towards the end of October, that our dear friend was attacked with serious illness; and when

I received the message of his dissolution, memory recalled t view the many precious hours we had spent together, takin sweet counsel about the things of our God. His humble, una fected, and consistent deportment appeared before me in th brightest colours; and I could not help exclaiming, "What friend I have lost!" Thanks be to God for the high and ampl assurance he has given us, that "them who sleep in Jesus wi God bring with him" when he appears the second time withou sin unto salvation.

The following translation from the Swedish, of an account o our dear friend's last illness, and of the state of his mind i the circumstances in which it placed him, will, I presume be found interesting by such as love the Lord. It is written b one of our sisters in Gottenburgh, to whom Mr. H. was soon t have been joined in matrimony, and who on this account had th best opportunity of knowing his state. She keenly feels th stroke; but the Lord hath caused her to experience the fulfilmen of his gracious promise: "As thy days, so shall thy strength be; and taught her to adore that mysterious providence which hat blasted her fairest hopes.

"I shall begin with the 4th October, when we were *all* togethe at —— and *all* well. When the meeting was over, Mr. H. con ducted me to visit a sick person, and never never shall I forge that evening. His heart was filled, and his lips overflowed wit the praise of his God, which he expressed with so much humi lity, (for this virtue was the leading feature of his character) an was thankful that ever he had been made acquainted with th only true God, and Jesus Christ whom he hath sent, as also fo his having been introduced to the acquaintance of so many of th Lord's dear children.

—— 9th, Called to see his sister, who had been five week sick, from whom I received the unwelcome news that Mr. H was not altogether well. When he came home from the count ing-house he felt himself very weak, but sat down and read t us.

—— 11th, In the forenoon, he went to the Alms-hous church. In the afternoon, we met as usual at —— and waite for Mr. Moritz; but as he did not come, some hymns were sung and our dear brother H. read Matth. xviii. and Col. iii. 4—6 (which was the first time he conducted our worship) after whic he engaged in prayer, and we again sung a few hymns. In th

vening he conducted us home, and was very cheerful. Our conversation had christian love and forbearance for its object: virtues which were truly exemplified in his own life.

Oct. 13th, My dear friend called on me for the *last time*. He was very weak, but prayed before we parted, which he always did when there was opportunity. None of us had the most distant idea that it was his final visit, although it was with difficulty we could part; and the last subject of our conversation was our projected union. I promised him that I would read the Marriage service, and examine how far it might be complied with consistently with the word of God and a good conscience, and he engaged to write to you about the matter. But we know not what a day may bring forth.

—— 14th, I had a message from his mother, informing me that Mr. H. was confined to bed. I found him very feeble. Observing my concern, he said, "Do not grieve, my dear, I shall soon be better: pray for me that I may be resigned to the will of God." "Mr. L——, (a christian friend who had just left him,) said a little while ago that it was more desirable to be with Christ. However, I wish to live for *your* sake: yet I know that for me to live is Christ, and to die is gain." We blessed each other, and I returned home.

—— 17th, He was in a hot fever. On my entering his apartment, he reached his warm and moist hand, and thanked me for coming to see him. When I asked him how he did, he replied: "Very poorly, and feel great pain. You must not be concerned about me. I am afraid you feel too great an attachment for me." "That," said I, "you must not think my dear." "Yes, indeed," answered he, "you cannot believe how miserable and depraved I am—the worst of all—so completely sinful." "Granted"—was my reply; "but I am also a sinner—equally lost without the Saviour." He continued, however, to exclaim: "But I am the worst of all, and you do not know me: you do not know how completely depraved I am." "One thing, however,"—said I,—"I know," and repeated the following verses of a Hymn:

There is a fountain fill'd with blood,
Drawn from Immanuel's veins;
And sinners plung'd beneath that flood,
Lose all their guilty stains.

The dying thief rejoic'd to see
That fountain in his day;
And there have I, though vile as he,
Wash'd all my sins away.

"This"—I continued, "I hope you also know, my dear, a
really believe." "Yes"—replied he—"I believe it, and it
all my comfort here where I lie so poorly: but I so much fe
the consequences of sin, with regard to this sickness. I fear
have not lived so holily as I ought to have done." "But," sa
I,—"I hope you have experienced the power of the gospel,
the mortification of sin." "That I have," answered he, "b
I now see sin in more awful colours than formerly." I the
expressed my hope that he had also discovered more of the fre
and open fountain which is in Zion, and of the all-sufficiency
the merit of Jesus. "Yes," said he, "the love of Jesus to m
has been great. It is just the love of Jesus which supports m
in my present pitiable circumstances." "What then," I adde
"have you to fear, seeing Christ hath finished all in your stead.
"Nothing," was his reply, "the love of Christ is so great.
Afterwards he mentioned, how much he had learned on his sick
bed, and spoke in such terms of the abominable nature of sin
and of the grace of Jesus Christ, as I scarcely think I hav
before heard. I asked him if I should read a portion of th
scriptures to him, to which he joyfully consented, and I read th
viiith of the Romans. When I came to the 16th verse: "O
said he, "that witness I have known, and it is a good thing t
know it." Many other interesting remarks were made by hin
at this time, but which I do not exactly recollect in their orde
to be able to relate them.

Oct. 10th, Mrs L. and I were with our decaying friend. H
was very cheerful, and spoke with much confidence, though ver
weak. Mrs. L. read the 5th and 6th chapters of John. "Wha
a mercy"—he exclaimed with joy—"that the same Jesus wh
then performed miracles, is able to save the sick still. Yes, h
is the same, yesterday and to-day and for ever."

——21st, The fever was very strong, and it was but little h
could say. He spoke a little of your sermon on "the genera
conflagration" without expressing any thing in reference to him
self, but his placid joyful countenance seemed to say:

The glorious sun no more revolves,
The fabric of the world dissolves:
But I can stand, and all survey,
Lift up my head, and cry: "Blest day."

—— 24th, When I visited him to-day, he took a fast hold of ny hand, but was unable to utter a word. Mr. Wermerholm his master) came in at the same time, and was very much griev-ed that he could not speak to him; but observed, that Mr. Holmlin was fitter for another world than this, for he had long since forsaken it.

Nov. 4th, Mr. Moritz came to see him. I asked him if he knew who that was? "What," he exclaimed with some sur-prize, "do you think I should not know Mr. M.?" Mr. M. asked him: "Do you know what Jesus has done for you?" "Yes, Sir," he answered, "he has done much, very much for me." Mr. M. "Can you die comfortably now?"—"Yes, Sir, without a doubt, without a doubt. I can rely on the death of Christ, and I hope soon to praise God for his mercy and grace." His sufferings were now very great, but he was quite an exam-ple of patience.

Nov. 5th, I again visited my dying friend. To describe my feelings during the few remaining hours of his mortal existence, is altogether impossible. Towards evening, he again began to speak. Between 6 and 7 o'clock, he prayed in English, which was both loud and distinct. He praised God for his great goodness towards him; and prayed for the spread of the gospel, for all the children of God, for himself, and for *me* in a peculiar manner. Between this and 4 o'clock next morning, he was several times severely attacked with convulsive fits. The hour of his departure was now at hand. He took hold of my hand, and said, "*farewell.*" He endeavoured to stammer out my name, but could not. What he now said was unintelligible, except the words: "Jesus Christ;" and "to all eternity." He looked on his father, mother, and sister, and seemed desirous of speaking to them; but he could speak no more. He drew a breath or two, and his emancipated soul quitted the land of mortality. I withdrew my arm from under his head, which had lain on it for 18 hours, and on which he feel asleep to rest in peace till the resurrection of the just."

ON THE LORD'S PRAYER.

The frequent recurrence of *the Lord's prayer*, in the servi book of the church of England, has been a matter of surprise some persons; but it should be recollected, that the compilers that book framed it much after the model of the Romish *B viary*, or *Mass-book*, where the *Pater noster*, and the *Ave Ma* are pretty thickly scattered. So extraordinary indeed are t virtues ascribed, by the members of that communion, to the two formulas, "that the person who shall recite them such number of times, and for so many days, as the pope shall pr scribe, shall not only obtain the forgiveness of his own sins, b the deliverance also of many souls from purgatory." And former prelate of the church of England, * though he does n keep pace with the church of Rome, in reference to the efficac of the Lord's prayer, yet is not far behind it: for he says, "Th church hath always shewn that deference to this prayer, tha she hath inserted it in every office of the whole liturgy, to th end by its perfection, she might supply the defects, and aton for the infirmities of her own composures."—"It is not love repetition, but fear of imperfection, that hath induced our churc to insert the Lord's prayer in all her offices."—"The Lord' prayer, which being taught us by our Master, must, above al prayers, come up before God as *the sweet incense*." "The Lord' prayer, having proceeded from the sacred lips of our Lord God it hallows and consecrates all our other prayers; which must al grow out of this, as branches out of a root: and in this case to we may say, "*If the root be holy, so are the branches.*"

These extravagant and absurd notions require no confutation nor is it meant to be insinuated, that the present ministers of ou establishment would go the lengths of the Bishop of Hereford upon the subject.

But there is another view of the subject which may deserve some consideration. It respects the modern practice of some very respectable dissenting ministers, *concluding their first long prayer, in public worship, by reciting the Lord's prayer*. Having mentioned the name of Christ, it is often introduced in these words, "Who hath taught us, when we pray, to say," *Our Father, &c.* Now, what do they mean by this? If we may

* Dr. Bisse, on the Beauty of Holiness in the Common Prayer.

udge from their practice, we should conclude that they held it o be the instruction of Jesus Christ, to close their prayer by a ecital of this form of words. But if they consider this to be his njunction, why do they not recite it, as well after the *last* prayer s after the *first*? And should it not be ascertained, whether it hould be recited on *all*, or only *some* occasions, and whether it hould be done by christians in common, or only by minis- ers?

The instruction has however been generally considered to nean—"When ye pray, say," *to this effect*; or, *let your petitions e thus modelled.* If such be the meaning, with what propriety s this form recited, when all that was intended by our Lord has been already done; that is, when all the petitions in the Lord's prayer have been already presented? But it may be said—Though the substance of this prayer may have been included n the requests already made, yet there can be no impropriety in umming up the whole of our prayers in this form of words. n the following manner indeed some ministers introduce it—"In whose comprehensive form of words we sum up our im- perfect petitions." Supposing it were a fact, that this form of words did contain a complete summary of Christian prayer, the constant recital of it, at the end of prayer, without any scriptural warrant, would, it is presumed, be unjustifiable. But is it a act, that this form does comprehend a *complete* summary, or directory, for the prayers of christians? That it was a complete nodel by which the disciples, at the time that it was prescribed o them, were to frame their prayers, will be admitted, but that t is so to be regarded subsequently to the establishment of the hristian dispensation, may be questioned.

It is not too much to affirm, that excellent as all the petitions n this form are, they contain none of the *peculiarities* of the gospel. There is no mention made of the *Holy Spirit* nor of he *mediation* of Christ. Both these are prominent in the pray- ers of the Apostle Paul, and in the directions he gives on the ubject of prayer; See Eph. i. 16—Chap. iii. 14—19. 1 Tim. ii. —6.

The information respecting *the medium* of prayer, appears to ave been given by our Lord, in his last discourses with his dis- ciples, with a view to supply what he designedly omitted on hat subject. He had *many things to say unto them*, but which itherto they were not prepared to receive: and the great doc-

trine of his death, as the sacrifice for sin, and the ground of acceptance of their persons, and all their services, with God, doubtless one, and a principle one, of those *many* things. his death approached, however, he thought it proper to something to them on that subject, which the Holy Ghost afterwards more fully to teach them. "In that day," said he, is, when I have left the world, and gone to my Father, "ye sh ask me nothing." I shall be gone away from you, and you not have an opportunity, as heretofore, of making your reque personally to me—"Verily, verily I say unto you, whatsoe ye shall ask the Father *in my name*, he will give it you. Hithe ye have asked nothing *in my name*"—This peculiarity of yo future prayers, and essential to their success, was not includ in my former instructions to you on that subject. But "at th day ye shall ask *in my name*." *&c*.

Christianity was gradually revealed. It is no disparagem of our Lord's character, as the great prophet of the church, affirm, that his docirine, during the course of his public min try on earth, did not contain that compleat revelation of gosp truth, which was communicated by the Holy Spirit, after his ascension to heaven.

"It is evident," says Dr. Watts, "from many expressions the Evangelists, that it was not the design of Christ, in his o life time, to publish the grace and glory of the gospel, in so cle so distinct, and so comprehensive a manner, as he designed have it published by his apostles, after he was gone to heav The design of his own public ministry was rather to prepare way for the setting up of his own kingdom in the world, th to set it up in the full glory of it, in his own person. Accordi to this view of things, his preaching was formed.—"Repent for the kingdom of heaven is at hand;" that is, the gospel st approaches, or hath approached to you. The prayer he taug his disciples stands on the same foot: wherein they are instru ed to pray, "Thy kingdom come."

"Therefore when he spake to the multitude of the spec glories of his gospel, and especially of his atoning sacrifice, was generally in parables; and when he instructed his discip more particularly in private, he gave them but hints of it; a told them, that they should publish these things, "*upon house tops after he should rise from the dead, but not before.*"

* Sermon on the atonement of Christ.

" Even just before his death, his own disciples themselves *could not bear many things he had to teach them.* John xvi. 12. These *things were reserved, therefore, for the forty days communication* with them, after his resurrection, with the *things pertaining to the Kingdom of God* : and more especially, for the *teachings of his own Spirit*, which he poured out upon them after he went to heaven. By these means they were compleatly furnished for their ministry, and learned the doctrines of the gospel in a more perfect manner than ever our Lord had taught them in his life time.

" Thus it appears, that though Christ was the founder of a new religion among men, yet there is good reason to be given, why he did not teach plainly and publicly, some of the chief doctrines of his religion during his own life on earth, namely, because these doctrines were built on his death, his rising again, and ascending to heaven, which events were then unaccomplished.

" Thence we may infer, that if we would learn the plainest and fullest account of the gospel of Christ, it is not enough for us to consult merely his public sermons, or the histories of his life, which are called *the four gospels*, but we must read carefully the writings of the apostles, after he went to heaven ; for during the life of Christ, neither did he preach, nor did the apostles learn this gospel, in the complete extent and glory of it."

It may be proper to add, that no objection is intended to be made against occasionally using any of the petitions in the Lord's prayer; for though, as Doddridge observes, * " it is reasonable to believe that the petition, *Thy Kingdom come*, had a sense peculiar to the period in which it was prescribed, and that we, under this perfect revelation of the gospel, cannot use it precisely with the same meaning, yet so extensive a *phrase* may justly admit of other senses, at least by *accommodation*."

But is it not inconsistent for a christian minister, after having offered up prayers and supplications, agreeably to the more clear and perfect instructions of the apostles, to whom the whole mystery of salvation was fully revealed, by the Holy Spirit, to introduce, at the close, a form of words, prescribed at a period of far less information, and adapted to the infant state of christianity ? Is not such conduct a complete reversing of the apostolic exhor-

* Family Expositor, Matt. vi. 10. Note K.

tation; for instead of "leaving the principles of the doctrine Christ (literally, the word of the beginning of Christ) and go on to perfection," is it not leaving the perfection of christ knowledge, and returning to the first principles?

Peckham, September 5, 1813. T.

THE DANGER OF IDLENESS.

Copy of a Letter addressed to a young man, an heinous backslider, r had for some years been a member of a dissenting church.

My Dear Sir,

We have been careful to avoid making a public enquiry as the truth or falsehood of the reports which are gone abroad co cerning you; but your friend, Mr. ——, who felt deeply intere ed for you, and anxiously concerned to clear you, has sent f such individuals, one by one, to his house, as were best able give him information. The result is, *He dare not proceed to t inquiry*, and could only intreat the parties to say nothing abo it.

What can I say more? When you denied it I gave you cred hoping we should be able to disprove the report, and to invi you again to ———. These hopes are now blasted. That t credit I gave you must be shaken, and strong fears excited th you have added to your sin the denial of it, it were vain for me dissemble. But be this as it may, permit me to expostulate wi you on the ground of what you do not deny. It seems it w not once, nor twice, nor thrice only, that you visited a certai house in——; yet all this time you passed as a religious chara ter, and took part in the religious exercises of the family whe you resided! Query, Could such a course of conduct hav begun on a sudden? Must there not have first been a great fal ing away as to the state of your mind? If indeed you ever fea ed God as you had professed to do, must not that fear have b come in a manner extinct before you were capable of such con duct? Was you not a backslider in heart for some time befor it was reduced to practice?

Let me farther intreat you to consider whether the origin o your relapses will not be found in *a habit of Idleness*, triflin

away your time in walks and visits instead of diligently employing it in the duties of life. Idleness begets dissipation, and fans the flame of corrupt affection. In such a state of mind there is no heart for prayer; tenderness of conscience gives place to hardness of heart, and the first temptation that accosts you finds you an easy prey. And then, having once yielded, your soul became debauched: all striving against sin was given up, or at least became very feeble, and your only care was, how to elude detection. From hence you must have lost, in a manner, every principle of honour and probity, and have put on hypocrisy as a garment.

At length you were detected, and obliged to leave your friend who loved you as a father. Occasional remorse seizes you. You remove to ———. The utmost tenderness is there shown you, and care taken not to expose your conduct in another part of the country: yet there the same idle sauntering disposition attends you. You saw one residing under the same roof diligent in improving his time; and he saw you killing yours, and was astonished. What has been the consequence? If instead of taking those sauntering walks, you had been diligently and properly employed, the scandals which rung through the neighbourhood concerning you had been prevented.

Who can say what will be the end of these things? I fear you never truly repented of your sin at ———, and therefore it continues its dominion over you. It retreated in the hour of detection; but when the clamour of public reproach ceased, or gave way to some other object, it came forth from its retreat; and if so, it will not stop here. You have *felt*, and may still feel occasionally; but if your sin be not lamented and forsaken, it will soon render you *past feeling*, the next step to which is, "giving yourself over to lasciviousness, to work all uncleanness with greediness." I tremble for you lest this should be the issue. Repent, my dear young man, and return to God by Jesus Christ, or you are ruined for both this world and that which is to come. Do not despair. The Lord is a God of mercy. If you return to him with all your heart, and seek mercy in the name of Jesus, he will not cast you off. Nor will your friends cast you off, but as long as possible will hide your faults, and follow you with their faithful and affectionate counsels.

I am, &c.

ON THE FELLOWSHIP OF SAINTS.

It is acknowledged with regret that if a judgment were
be formed on this subject from the conduct of some who be
the christian name, the fellowship of saints might be consider
a fiction of the imagination; they regularly worship in the sa
place, and partake the memorials of redeeming love at the sa
time; but if they notice their brethren *at all*, a reluctant nod,
a how do you do? *in passing*, is all the fellowship they have
years together!

These things ought not so to be, and the writer has no des
to extenuate his own faults in this respect, but it is a day of su
general profession, it is so easily made, and by too many
lightly regarded, that a degree of caution is indispensable
forming friendships even with those of whom we have no reas
or desire to think ill; and where we discover an *evident* disinc
nation, (arising from a consciousness of superior circumstanc
in life or other causes,) to attempt to force an intimacy with su
persons appears highly unsuitable; the want of fellowship wi
such saints rests with themselves, and to their Lord they a
accountable for their dispositions.

But, blessed be God, there is such a thing as the fellowshi
of saints, as many who fear the Lord can with pleasure testify
a fellowship that consists in something more than assembling
hear a sermon and a prayer, to sing* a hymn or two togethe
and partake the Lord's supper; a fellowship that is worthy to
denominated the fellowship of saints. It is

1. *A fellowship of spirit.* A fellow-feeling with each oth
under all circumstances, a rejoicing when our brother is ma
glad, and a grieving for and with him when he is in heavines
Who is offended or afflicted *and I burn not?* or do not feel wi
them, said the apostle Paul; and when Barnabas went to A
tioch and saw the grace of God, he was *glad*, he felt a union
spirit with the converts there; and so it is still. the spirits
saints in fellowship with each other combine toge.he, each bea
the others burdens and so fulfils the law of Christ.

2. *It is a holy fellowship.* Of *saints*, i. e. of holy persons, s

* It is very pleasant sometimes to praise God with his saints, but it
questionable whether the introduction of so many new tunes as of la
years, has not ended to prevent fellowship, rather than promote it.

part for a holy God, partaking of his nature, and communicating with each other in holy things, it is in the things of religion, the concerns of their souls, that they maintain fellowship with each other; the pains and pleasures of true godliness are mutually interesting. One mourns over the hardness of his heart, the darkness of his mind, the wanderings of his affections, his deadness in secret devotion, and the strength of remaining corruption; he complains of the harassings of Satan, or the snares of the world: his anxieties fears and disquietudes affect the spirit of his companion, he sympathises in his sorrows, and if his own exercises of mind are not *now* similar, they have been so; he remembers the wormwood and the gall, he fully enters into his feelings, and studies to relieve his distress; he bows the knee with him at the divine footstool, and assists him in pouring out his complaint before the Lord.

Or if the sun of righteousness has arisen upon his soul with healing under his wings, and he is rejoicing in God his Saviour; he says, Come magnify the Lord with me and let us exalt his name together, for the Lord hath done great things for me whereof I am glad; his companion listens with sacred delight, and blesses God for his goodness manifested towards his friend; and in his turn relates the present or past exercises of his own spirit, his spiritual conflicts and victories; and each reminds the other of *precious promises* by which they are encouraged to hope and quietly wait for the salvation of the Lord. Surely such a fellowship as this is—

3. *An endearing fellowship.* The attachment of such friends is pure and necessarily increases; the nature of their intercourse leads them to love one another with a pure heart fervently, they naturally seek each others society: and persons that felt no previous affection until they became acquainted as religious characters enjoy the comforts of *love without dissimulation.*

4. It is a beneficial fellowship. *As iron sharpeneth iron, so doth the countenance of a man his friend.* They are helpers of each others faith and joy. They pour the oil of joy and gladness into each others wounds, and they are healed thereby; and if both are alike sorrowful when they meet, they not unfrequently experience a sacred joy before they separate; the disciples going to Emmaus were very sad, but although they did not know their risen Lord, they had fellowship with him, and were constrained to say to one another, *Did not our hearts burn*

within us while he talked to us by the way, and while he open to us the scriptures? Little do those christians, who cherish spirit of reserve and distance, know what they lose thereby. *T are better than one, for if they fall the one will lift up his fello but woe to him that is alone when he falleth.* It was not the d sign of Jehovah in our creation, nor of the Holy Spirit in o regeneration, to make us independent of each other, but that should subserve each others interests; a partner in our grie invariably lightens them, and our joys are always increased participation; so that our own advantage as well as the glory God leads us to the fellowship of saints.

But that we may enjoy the fellowship of saints it is indispe sible that we be indeed such ourselves; not in name or profe sion only; (this, alas! many are, who *are not cleansed from the filthiness,)* but in reality, in heart, purified from all *filthiness flesh and spirit,* and aiming to perfect holiness in the fear God; if we are not doing this we shall only injure ourselve and provoke the divine displeasure by laying claim to the ch racter of saints; let us therefore examine ourselves carefully o this head, and let us not cultivate close intimacy with any wh do not evidence a similar disposition.

Let us enquire whether our fellowship with our *christia* friends is really that of *saints?* We may frequently form dinne or tea parties together, and have much friendly intercourse, an yet be strangers to the fellowship of saints. *Our conversatio* said the apostle, *is in heaven.* Can we honestly adopt his la guage? Let us resolve, in the strength of divine grace, th from this day forward we will seek the fellowship of Saints, an be holy in all manner of conversation and godliness.

Woolwich. *S. I*

AN EXAMPLE FOR YOUTH.

Mr. Editor,

SOME have affected objections to what they denominat our System as Baptists, because, say they, it necessarily remove the Youth from its circle, and places them remote from th share of interest and attention to which they have an undoubte claim on our minds. Now though I certainly consider this a

liberal and unfounded charge, and presume that Baptists are as deeply interested in and careful of the eternal happiness of the rising generation as any other class of professing christians, yet I have been led to inquire, May not somewhat more be done for this important part of society than has been attended to among us? For instance, we have now a periodical work of our own which promises considerable utility in our churches; would there be any impropriety in the occasional insertion of a small essay particularly addressed to the younger part of its readers? These reflections have led me to trouble you with the inclosed, which, if it meet your approbation, may be inserted; and should this effort tend to excite the attention, and draw forth the talents, of more competent writers in this service, the end designed will be answered.

The example of Josiah recommended to the Imitation of Youth.

For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father. 2 *Chron.* xxxiv. 3.

Such, my dear Youth, is the testimony the Holy Spirit bears to the conduct of a Prince in Israel while in the early part of life. A testimony which does honour to his character, and immortalizes his name beyond all the eulogium commonly attached to the great men of the earth; and transmits his example to posterity as worthy the imitation of every Young person, whatever be the sphere of action in which he moves. Permit me then seriously, and affectionately, to enforce the importance of early religion on your minds from this Scripture narrative, grounding my arguments on these two points. The authority of God, and the necessity of the case.

The authority of God. It is not left to our option to be religious if we please, and when we please. The great God who formed us, by whose liberality we are supported in being, and to whom we must hereafter give an account, approves and requires the exercise of Piety in our bosoms, and that in the earliest stages of our existence.

That he approves it is evident from the subject before us, for we are not to consider what is here said as a mere narration of facts, but as connecting with it his gracious approbation, and recommendation of the same line of conduct to our adoption.

Indeed it is impossible but that God should approve that which is right, as the knowledge and service of himself (which comprehends true religion,) because it is consistent with his will, and the obligation of his creatures. But the great author of our existence does more than barely approve the exercise of early piety towards him, he expressly commands it. Thus he declares his sovereign pleasure on the subject, "Remember now thy Creator in the days of thy youth, &c." Every word of this divine precept is highly emphatical, demanding the serious study, and the devout obedience of the young mind; nor can youth neglect its dictates without incurring the awful guilt of practical contempt of his authority, and insult offered to his Majesty, the consequences of which will be found much more serious than is generally supposed, involving the soul in the deepest anguish and most tremendous woe. To leave us without excuse, he has graciously connected precept with promise. Does the young enquirer ask, how do I know that my search will be accompanied with success, and that my feeble effort to obtain acquaintance with and subjection to him will not be repulsed? He kindly assures him, "Those that seek me early shall find me." A satisfactory assurance that "our labour shall not be in vain in the Lord," but that in due time "we shall reap if we faint not." Permit me now to argue the point with my young readers from—

The necessity of the case. Religion, early religion, is imperiously necessary to our present and future felicity; without this we must remain strangers to present peace, and to the prospect of eternal bliss. The youthful mind glows with desire after the enjoyment of fame, and possession of happiness. These interesting objects are at the disposal of Piety, in that way, and to that degree, which alone renders them truly desirable. From her hand honor, the most dignified and lasting is dispensed, consisting in the approbation and applause of all holy intelligences, as of that which the great God confers, and all that approach nearest to him communicate, as the Angelic throng and those who love and serve him on earth. Fame this, which truly dignifies our nature, exalts our characters, and transmits our name to posterity with the highest possible commendation, as in the instance before us. Are we emulous of realizing happiness? What is there so deserving the name, so worthy the pursuit, as that which assimilates us to the Wise and Good, and

troduces us to their society. Religion effects this, it gradu-y subdues our vicious propensities, unsanctified desires, and hallowed passions; it conforms us to the moral image of our aker, it designates us as participating the character of Saints, introduces us to their affections, their communion, and their der assiduities. It ushers us into the presence chamber of e great King, whose son himself condescends to present us to e Father. Communion with God upon earth, prepares us for e enjoyment of his presence in heaven, and the one really ossessed, may be regarded as the pledge and assurance of the her. Hence you see godliness is profitable for all things. he life that now is, and that which is to come. And that it is ossible to obtain this invaluable jewel in early life is apparent om the example before you. All things are possible with od. Without him none will realize the influence of religious rinciple, by his power the youngest, the feebliest, of mankind ay and shall. Approach him through the medium of the dorable Redeemer—plead the merits, the sufficiency of his lood, and let the undissembled, the warm, the fervent effusions f your hearts express themselves in this appropriate language, My father wilt thou not be the guide of my youth."

Sept. 15, 1813. *PHILEMON.*

ON PREACHING.

——You remember I heard Mr. **, on the night previous to my departure; I did not say much of his manner, but I thought it neat, and the sermon far better than I expected; but I must not be understood to approve altogether of Mr. **'s preaching. I think in particular he has one great fault, that is, *elegance*—he is not sufficiently *plain*. Remember, we do not mount the pulpit to say fine things, or eloquent things; we have there to proclaim the good tidings of salvation to fallen man; to point out the way of eternal life; to exhort, to cheer, and to support the suffering sinner; these are the glorious topics upon which we have to enlarge—and will these permit the tricks of oratory, or the studied beauties of eloquence? Shall truths and counsels like these be couched in terms which the poor and ignorant cannot comprehend? Let all eloquent preachers beware, lest they fill any man's ear with sounding

words, when they should be feeding his soul with the bread
life! Let them fear, lest, instead of honouring God, th
honor themselves! If any man ascend the pulpit with the i
tention of uttering a *fine thing*, he is committing a deadly si
Remember, however, that there is a medium, and that vulgari
and meanness are cautiously to be shunned, but while we spea
with propriety and chastity, we cannot be too familiar nor to
plain. I do not intend to apply these remarks to Mr. ** ind
vidually, but to the manner of preaching here alluded to.
his manner be such as I have described, the observations wi
also fit; but if it be otherwise, the remarks apply not to hin
but to the style reprobated.

Remains of Henry Kirk Whit

ACCOUNT OF THE CONVERSION of Mr. HUGH KNOX

Afterward an eminent Presbyterian Minister in the Island of Saint Croi

Mr. Hugh Knox, a native of *Ireland*, went to America, whe
quite a young man, about the year 1753 or 54. He immediatel
waited on his countryman, the Rev. Dr. *Francis Allison*, then r
siding at *New London*, in *Pennsylvania*, to whom he had letter
and in whose Academy he hoped to find employment as a teache
Dr. Allison not being able to give him a place in his seminar
furnished him with a letter to Mr. *Rodgers*,* requesting his goo
offices in endeavouring to procure a grammar-school for the youn
stranger, within the bounds of his parish. Mr. Rodgers soon su
ceeded in forming a respectable school, at the *Head of Bohemi*
about ten miles from *St. George's*, at the head of which M
Knox was comfortably placed. He continued to preside over thi
school for more than a year; and having received a good classica
education in his own country; being remarkably prepossessing i
his personal appearance and manners; and attending with grea
assiduity to the duties of his station, he soon became much esteen
ed by his employers; and was considered as most agreeabl
settled. He attended public worship, with great punctuality, a
Mr. Rodgers's lower, or *Forest* church near *Middletown*, an

* The late Dr. *John Rodgers* of New York, who was then settled a
St. George's, a small village, in the County of Newcastle, on Delawar
This Account is taken from the Memoirs of Dr. R. drawn up by D
Samuel Miller, his surviving Colleague, which is a very interestin
publication.

oked up to the pastor as his patron and friend. Things had
en going on in this happy and promising manner for a number
months, when a sudden reverse occurred. Mr. Knox, though
respectful attendant on public worship, and a young man,
herto, of decent morals, had manifested nothing like real piety.
was accustomed, every Saturday afternoon, to meet some gay
mpanions, at the tavern of a Mr. Witherspoon, near the place
his residence, with whom he passed several hours, at first with
cency and temperance; but, after a while, not so entirely in
s manner as could have been wished. On a certain Saturday
ernoon, when Knox and his companions had been diverting
emselves in their usual way, some of the company said to him,
Come, parson," (a title they gave to him on account of his
ng the most grave of their number, and a great admirer of Mr.
dgers,) "Come, parson, give us a sermon." He declined.
ey urged him. He still resisted. At length, however, over-
ne by their importunity, and probably excited, in some degree,
drink, he said, "Well, come I will give you the sermon which
. Rodgers preached last sunday." Mr. Rodgers had preached
the preceding sabbath, from 2 Cor. v. 20. and had given an
usually solemn and excellent discourse. Mr. Knox, having a
od memory, a flexible voice, and great powers of imitation, was
abled, not only to recollect and repeat the substance of the dis-
arse, as he actually heard it delivered; but also to copy the
ice and manner of Mr. Rodgers so closely, that Mr. Witherspoon,
o heard it all from an adjoining apartment, declared, that if
had not known to the contrary, he should really have supposed
was Mr. Rodgers himself preaching. In short, he was carried
yond himself, and spoke so much like a man preaching the Gos-
in good earnest, that his profane hearers were deeply affected,
d, when the discourse was ended, one after another silently
thdrew. But what is still more remarkable, Mr. Knox himself
s solemnly impressed by his own mock preaching, especially as
drew towards the close of the discourse; and when it was
ished, sat down with mingled emotions of shame and horror at
e profane mockery of which he had been guilty, and deep con-
tion of the important doctrines he had been delivering, in appli-
tion to himself. So strong indeed were these impressions, that
could not bear the thoughts of looking Mr. Rodgers, or any of
other pious patrons, in the face, after such conduct: and ac-
rdingly, early the next morning, without waiting to collect any
his dues, or to adjust his affairs, he precipitately quitted that
rt of the country, and was not heard of for a number of months.
The next autumn, when Mr. Rodgers attended the commence-

ment of the college of *New Jersey*, which was then seated at
ark, he was surprised to find Mr. Knox at the house of the
Mr. Burr, the president of the college. The young fugitive
applied to Mr. Burr, soon after his retreat from Bohemia, fo
mission into one of the classes of the college; but having info
him that his last residence had been in the neighbourhood o
Rodgers; and being unable to produce testimonials from that
of his good moral character; Mr. Burr advised him to wa
Newark, until the commencement, when he expected to hav
opportunity of seeing Mr. Rodgers, and of conversing with hi
the subject. Mr. Knox, upon first meeting his old pastor,
much agitated, and, as soon as possible, took him aside; ack
ledged his unworthy conduct, with every appearance of hum
tion; implored his pardon for the offence committed against
self, in turning his sermon into profane mockery; and infor
him of the situation in which he stood with regard to his expe
admission into the college. Mr. Rodgers promised to spea
favorably of him to Mr. Burr as truth would permit, and n
disclose the conduct which led to his elopement from Bohe
unless it should be drawn from him by unavoidable questi
and with these promises, left him in the most pa
anxiety.

Here Mr. Rodgers learned from young Knox, that the se
impressions made on his mind by the sermon which he had
profanely repeated, had never been eradicated; that his wic
ness had been over-ruled, as he hoped, for his eternal good;
he had for some time cherished a hope concerning himself,
real christian; and that his earnest desire was to complete
education at the college with a view to the gospel ministry.

Happily, president Burr, in the hurry of the commencem
only asked Mr. Rodgers whether he knew Mr. Knox;
whether he would advise that he should be admitted into
college. To both these questions, Mr. Rodgers answered pro
ly in the affirmative. The young man was admitted; pas
through the college, and his subsequent theological studies,
reputation; and after receiving many testimonies of sincere
active friendship from his old pastor at St. George's, entered
the work of the gospel ministry, and became equally honored
useful in his profession.

Memoirs of Dr. John Rodgers, by Dr. Sam. Mit
p. 97—1

Papers from the Port-folio of a Minister.

Address to Applicants; containing a Summary Account of the Duties and Principles of the Order of La Trappe; a Convent of which is now established in Dorsetshire.

WHOSOEVER you are, whom God hath inspired with the desire entering among us, to consecrate yourself to penance, do not agine, as the world is apt to think, that great strength and lily vigour is necessary for that purpose. No; strength of ly is not requisite; as we have instances daily before our eyes, persons of a very delicate frame and feeble state of health, per- ering with constancy. But the thing required, is, with the istance of divine grace, *great courage, great humility,* and a *at good-will. Great courage,* for to undergo austerities; *great nility,* for to renounce yourself in every way; and a *great d-will,* for to overcome the obstacles and temptations, which l perhaps turn you aside from what you have undertaken.

n the first place, *great courage* for to undergo austerities. For nough they are not so great as they ought to be for those, who, their state, are obliged to do penance, not only for their own s, but moreover for the sins of others, here is what you are led expect; 1. To endure great cold in winter; for the climate is y severe; and nevertheless the head is always bare in the church, n during Matins at midnight: in the day, you are not allowed warm yourself, but at times for a few instants, and then only nding.—2. To endure great heat in summer, without being al- ed to wipe off the drops of sweat from your forehead with your dkerchief: you are only to turn them aside with your finger, t they may not get into the eyes and be hurtful to the sight. at and cold, however, are but a penance common to all man- d; and even the most sensual are not exempted from it: so t those who make a public profession of doing penance, ought rcely to pay any attention to it.—3. To rise every day before o'clock in the morning; on Sundays and ordinary Festivals, on all days when the service is of twelve lessons, at one lock; and on the great Solemnities, before midnight.—4. Not lean against the wall when you are sitting, as tired soever as may be.—5. To make only one meal a-day, during seven nths of the year, or thereabout, and that, at the half hour past in the afternoon; but in Lent, not till the quarter after four. reover, you will have nothing at table, but some potatoes, herbs, ts, or greens, dressed without formality, with neither butter nor

oil, but simply with salt and water, or at the utmost, sometime
little milk. When supper is allowed, it consists wholly of sa
and a little cheese. You will also find there only black or a q
brown bread, and water to drink: nor will it be allowed yo
touch this, until the superior has given the signal for it; on
pose to mortify a little the inordinate avidity of nature, which o
is in need of being restrained, when the appetite is to be satisfi
however tasteless the food itself be: besides, should you hap
to spill a few drops of that poor water, or let fall a single morse
that bad bread, you must prostrate yourself on your face to
ground: and moreover, you will not be permitted to pick
choose out of that wretched fare, what is least repugnant to y
—6. To work five or six hours a-day, fasting, and sometimes long
at very hard labour.—7. To sing in the choir, or pray there
your knees, about seven hours a-day; on Sundays and ordin
Festivals, about eleven hours; and on great Solemnities, ab
twelve.—8. To lie on boards, when you take your rest after
fatigues of the day, with only a small pillow stuffed with str
under your head.—9. To account all this for nothing; and ev
night, before you lie down to rest, to go and prostrate yours
before the crucifix, and with compunction of heart, in that postu
say the psalm, *Have mercy on me, O my God; according to
great mercy*, to beg pardon of God for having done so little t
day, and for having done that little in so ill a manner; as likew
to mortify nature a little, which oftentimes seeks, with inordin
eagerness, to take its rest, when it is fatigued. But when you ha
the courage necessary for all this, remember that you have not
enough: for you must moreover have wherewith to lead, if G
permit it, a life of still greater poverty and mortification; the R
gious of this House, from a spirit of zeal and charity, having for
ed a resolution not to refuse any who shall present themselves a
are duly called. Suffice it, that we forewarn them of what th
are to expect: but if after advising with God, from whom alo
they must hope for the courage that is necessary, they conse
to come and share in our poverty, our arms are open to
ceive them with joy, and so much the more, as the life we hold
to them is the poorer and harder; because it is a surer proof t
nothing but God leads to it, a more evident mark that they
already in the same dispositions as the saints. You must even
the foremost to expose yourself to this poverty, by exercising yo
self in behalf of others, the same mercy that others have shewn
you, and by receiving them as yourself have been received, with
difficulty, at the expense of your own ease and convenience, and
requisite, of what is even necessary to you, too happy in being ab

at that rate to contribute to the salvation of one and more. When you have attained this, it is not all: you must proceed still farther; for, independent of poverty, you must moreover be disposed, at least in readiness of heart, to undergo thousands of hardships and sufferings, rather than retrench from one single austerity which you shall find established; for none are admitted here, but such as have a great zeal for our holy state and practices. You must not, however, be apprehensive, that you will be driven to all kind of extremes indifferently and without discretion; for our view has been only to re-establish the ancient practices of our forefathers, Saint Robert, Saint Stephen, Saint Alberic, and Saint Bernard, all of them acknowledged for saints in the church, and the latter even for one of its Fathers and Doctors; and there cannot be illusion and indiscretion, in walking in the footsteps of one's forefathers and institutors, when they themselves were saints.

In the second place, *great humility* is requisite for to renounce one's self in every thing. When a person feels himself able to endure all manner of penitential exercises and austerities, he thinks all is completed, and that he may boldly offer himself at La Trappe. Oh! the austerities of the body are but one half part of penance, and indeed the most easy part too. For it frequently costs much more to bear humiliations with patience, to renounce one's own private judgment, and detest self-will as our holy Rule requires, than to keep the body in constraint and sufferings. And yet all this is to be expected in this monastery.

Yes, you must endure humiliations: you will be reproved in season, and out of season, in private and in public: sometimes the very youngest of your brethren, from a spirit of charity, will lay open your faults, and even your most slight neglects, by proclaiming them in chapter: and at all times, whether you are right or in the wrong, whether you are guilty, or not guilty, you must bear it with patience, without being allowed to utter a single word that may tend to excuse you in the least manner; nay, you must even humble yourself immediately upon it, exteriorly, by acknowledging that you are full of defects: and proceed farther, so as to conceive joy for being humbled, even though it should happen that there were a mistake, in laying to your charge a fault which you did not commit, how grievous soever it might be, or that the Superior misunderstood what was said of you; accepting the confusion to which it may put you, in the room of that which you deserve at the awful tribunal of the Righteous Judge, for so many sins you have committed, and that are not known by men, nor perhaps by your own self, and which it is, however, necessary to do away. In fine, it is in view of our having offended the majesty of God, and in order

to repair this evil, that our holy Rule requires us always to walk with our eyes cast down, and our head bowed towards the ground. And this you must endeavour to practise, without too much effort, however, or constraint; for it is a main point amongst us, that every thing be done with great ease of mind, and interior and exterior peace.

Yes, you must renounce your own private judgment, because you must do all that is told you, without remark, without reply, how little soever you may see the propriety of it; unless, which God avert, it be contrary to the law of God, or to the holy Rule, or you have good reason to believe that it is not the intention of your Superior. Excepting these extraordinary cases, to obey without delay, without examining, and with a good heart, is our continual practice at all times. Not only must you renounce your own private judgment on all occasions, you must shun it in matters even the most reasonable; and do the things, not because they seem to you to be right, but because they have been commanded you. You must even believe, with perfect simplicity, all that will be told you, and must be assured there is nothing better. You must forget that you knew any thing, and have, incessantly in your mind, these words which were uttered by the sacred lips of Eternal Truth. "Unless ye become like unto little children, ye shall not enter into the kingdom of heaven." *Nisi efficiamini sicut parvuli, non intrabitis in regnum cœlorum.* You must no longer have any judgment of your own, but must conform yourself entirely to that of your Superior, and even of all your brethren without exception, for the maintaining of charity: for if no mention has hitherto been made of that virtue, the reason is, because it must be supposed that it should be in the highest degree of perfection; and to say all in one word, it ought to be so perfect, that notwithstanding the variety of characters, the opposition of tempers, the difference of education and of countries which gave us birth, there be among all but one and the same mind, one heart, and one soul; which cannot be attained but by renouncing, on all occasions, one's own private knowledge, to yield one's self up blindly to the light of others. Observe, that it is not necessary to have arrived at this perfection from the beginning; but it is sufficient to tend towards it with all one's might; and this observation is to be applied, not only to what I have just now been saying, but likewise to all the rest.

Yes, you must hate and abhor your own will. It is usual to tell those who present themselves to be admitted amongst us, that they must leave it at the gate-way, and we do not deceive them. Never will it be allowed you to follow it in any thing. To see

that you wish for a thing, will be a sufficient motive at times to enjoin you quite the contrary, not, as worldlings might do, to contradict and fret you, but out of love for you, and from a regard for your salvation, in order to make you absolutely renounce that cursed self-will, which, when we have the misfortune to lose ourselves, is the sole cause of our damnation. And indeed the Saints tell us: "Take away self-will, and hell will be no more." *Cesset voluntas propria, et non erit infernus.* But it will not be enough, not to do your own will; you must, as we just now said, shun it, abhor it, persecute it: must abhor it, by bewailing, without ceasing, the misfortune you formerly had to follow it; must shun it, so as to look upon it as an evil, that you are sometimes obliged to form your judgment by your own self; in which case you must endeavour to obey the intention of your Superior, if it be not in your power to obey his commands. Must persecute it, till it be destroyed, by making a practice in things of themselves indifferent, and which depend on you, of doing quite the opposite of that which you would wish to do, so that it be sufficient that your own will prompts you to do a thing, for you to do quite the contrary. At least, you must exercise yourself in all this continually.

In the third place, you must have a very *great good will*, because all this will perhaps seem to you rather hard in the beginning. Yes, a very *great good will*, so as not to fear sickness, nor even death itself, but rather to sigh after it like all the saints; because were it merely the change in the regimen of life, this alone might at first affect your health in some degree; and the devil will not fail to avail himself of the opportunity to persuade you to look back. Yes, a very *great good will*; because you must be content to be, perhaps, for a long time a mere novice. Yes, in a word, a very *great good will*, because the devil seeing that you are going to escape from him, will tempt you perhaps a thousand different ways; which you cannot surmount, but by uniting, over and above, *courage* and *humility* to *good-will*: *courage*, to stand out with patience, and even offer yourself to God to suffer temptation as far as it shall please him; *humility*, instantly to discover with sincerity, to him that holds the place of God in your regard, all your thoughts, however extravagant they may appear to you, and all your miseries: and, in fine, a *good will*, to put in practice all the means that shall be prescribed to you for overcoming temptation.

This is a short abstract of the life which you desire to embrace. Think on it, reflect upon it, consider it over and over again. Above all, counsel God, and conceive an extreme diffidence to yourself, who can do nothing, absolutely nothing by your own strength; but put a great confidence in the all-powerful grace of

God, who can make all this to you, the easiest thing that is, as well as to us. Say to yourself, as Saint Augustin did, "What, cannot I do what they have done?" *Numquid non potero, quod isti et istæ?* Reflect, that if the way of the cross of austerities has its difficulties, so indeed has it also its consolations. "Men see the cross," said our holy Father Saint Bernard, "but they see not the unction that attends it." *Crucem vident, unctionem non vident.* It is this unction, these consolations, that are the cause why many Religious of this House, even amidst pains interior and exterior, would not change their state for all the diadems of the earth. In fine, take resolution to make the experiment at least during some time, and do not be deterred from attempting a trial, on which, it may be, your salvation depends. This, however, I say only for those who feel themselves strongly attracted to this holy state by the call of God. May this sketch of our plan of life not deject you, but on the contrary, inflame you with a holy ardour for this holy state. Such is our most ardent wish, and what we are going to ask of the Lord with our whole heart for you.

*** The founder of this order was a French officer, who became disgusted with life, in consequence of disappointed expectation.

Obituary.

Mr. J. BARTLETT, Jun.

Extract of a Letter from a Friend.
Oxford Sep. 21, 1813.

It is with extreme regret I inform you that our dear friend, Mr. John Bartlett, Junior, died this morning. The circumstances which attended this melancholy event have excited a deep and mournful interest, not only in the circle of our own connections, but through the whole city.

On Saturday the 11th instant, he obtained permission to conduct a party of friends to the Castle-hill, for the purpose of viewing the surrounding country. While on the summit of the hill, he was induced, with his companions, to descend some steps leading to a subterraneous apartment, in which there was a dry well between forty and fifty feet deep. Mr. B. being in possession of the key of this apartment, was led by curiosity, together with two other persons to open and enter it—at the same moment recollecting the report of a well in some part of the hill, though not knowing that it was in this place, he admonished his companions to be on their guard.

On advancing a few paces he discovered, by the dim light ad-

nitted into the room, some traces f a wall, which, for security, had een erected round the mouth of ne well. This he mistook for ne commencement of a flight of eps, and, communicating this ea to one of his companions, e attempted to ascend and was stantly precipitated to the bot- m of the well. By great pre- nce of mind on his own part, id the prompt and judicious ex- tions of his friends, he was soon elivered from this perilous situa- on, and hope was entertained, at a dislocation of the ancle, ith a compound fracture of one the bones of the foot, was the most extent of the injury he id sustained. The whole frame, owever, had received a shock, hich in its effects baffled the ill and unwearied assiduities of s surgical and medical attend- nts: and, after lingering about ne days, he was removed from e bosom of an affectionate fami- and a large circle of friends, ho will long fondly cherish the membrance of the many solid rtues that adorned his charac- r.

His afflicted Parents have sus- ined an irreparable loss. I am ppy, however, to perceive that, the depth of their sorrows, ey have not forgotten every urce of consolation, and that ey are enabled to feel and ma- fest that calm acquiescence in e will of God of which our de- rted friend was a bright ex- mple.

Mr. John Bartlett was in the th year of his age. In early outh he publicly devoted him- lf to the service of the Lord sus; whose doctrine he has invariably adorned by the dis- play of every thing that was true and honest and just and pure and lovely and of good report. As a son he was a pattern of filial affection and reverence; as a brother, of the tenderest sym- pathy; and as a christian, of the most correct and unassuming con- duct. His parents said, "This same shall comfort us concerning the work of our hand;"—his equals in age, "He shall be long our companion and friend;"—his pastor, "He is formed to be a pillar in the house of our God." But the inscrutable arrangements of infinite wisdom frustrated all our hopes; with the fairest pros- pects of earthly felicity, amidst the unbounded love and esteem of his friends, and every circum- stance conspiring to render his life desirable to himself and to all around him, this interesting youth was translated, as it were in a moment, from the possession of sublunary joys to those which are eternal at the right hand of his God. With what force such an unexpected event impresses the exhortation upon all, and especially the young; "Be ye also ready."

Whenever Mr. B. could con- verse with his friends during the few last days of his life, he dis- played the greatest calmness and fortitude, mingled with full resig- nation, and occasionally, an un- common degree of holy joy in the most delightful anticipation of future Glory. In short, as his understanding had been enriched, his heart purified, and his life governed; so his dying hours were consoled, by the truth as it is in Jesus."

JOHNSON CHALLIS.

On Saturday September 4th, died *Johnson Challis*, a member of the church at Bow, Middlesex. He was in the sixtieth year of his age, and had been in communion with the church above mentioned about fourteen years. One of the younger members said, on the day preceding his death, 'I expected from your appearance last evening that you would have been in glory before this time.' He said, 'Did you?' and with an emphasis which I shall never forget, added, 'It will not be long first.' When one asked him if he was afraid to die, he answered with a smiling countenance, 'No; I can look into the grave without fear.' To another friend he remarked, 'It is all of grace, sovereign grace. I have not been on the mount as in former afflictions, but I bless the Lord he has given me a firm and steadfast faith in Christ; and I know that he is able to keep that which I have committed unto him against that day.' I remarked it was to me almost surprising that he could bear the journey from Braintree home, 'It was, said he, an indulgent favor—a favor I was earnest with the Lord in prayer for.'

This good man had an eminently acceptable gift in prayer. A heavenly unction rested upon him. Should not the younger members of our churches cultivate the gift of prayer, and "seek that they may excel to the ed ing of the church?" His use ness was very extensive in v ing the sick poor of the ne bourhood. When he died, exclaimed, 'Oh what a bless he was to me last winter.' A ther said, 'Ah! he has o comforted me in my afflictions and another remarked, with m tears, 'And I shall miss him t Very few individuals have b removed from this church wh death has been so deeply lam ed. He was often employed messenger from the church candidates for fellowship, and was always a welcome messen There was a charm in his af tionate manner which endea him exceedingly to the yo and the timorous; and ma who in the presence of other sons would have been sil could freely open to *Bro Challis all their hearts!* W persons were relating their ex rience to the church, this bro scarcely ever failed to pro that one question should be ticularly pressed: 'Whether candidate were conscientiou attending to *secret prayer?*'

On Wednesday, the 8th, a l number of weeping friends tended him to his grave. Lord's-day the 12th Mr. Newm his pastor, preached the fun sermon from *Rev.* xiv. 13. *B ed are the dead which die in Lord, &c.*

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Erastus and Trophimus. The Conversations of Erastus and Trophimus, on the Doctrines of Distinguishing Grace. By John 12mo. pp. 174. Button, &c. 3

It is rathe remarkable that the

ctions commonly urged against
ie calvinistic system, are not made
y serious christians who reject that
stem, on their *own* behalf; but on
behalf of *others*, wicked men, who
e not supposed to be very nice re-
pecting the accuracy of their senti-
ents, provided they may be at li-
erty to go on in the way of their
vn hearts; the prevailing taste of
hich, it is allowed on all hands,
perates in a great degree to render
eir judgment of no value in a
se of this nature; and as to their
nduct, *that* had probably been just
nat it is if the sentiments in ques-
on had never been known. They
e not wicked because they have
part embraced calvinistic notions;
t being wicked, *per se*, and willing
find an excuse, some of them have
en instructed (perhaps by some
ll-meaning people, who neverthe-
s would not like to be ranked with
eir apologists) that the doctrines
Grace will afford them just such
excuse as they wish for—an ex-
se which though it dares not pro-
unce them in no danger, yet af-
ns they are not blame-worthy.

There is another circumstance at-
nding these Doctrines, often dog-
tically denounced as the well-
ing of all licentiousness, which is
less worthy of attention. It is
t pretended that the great mass of
cked men, in any class of society,
ve in fact imbibed these senti-
nts; it is allowed that if such men
fice them at all, *they* reject them
general with contempt. Nor is
asserted that the generality of
se who have embraced and de-
ded them, are men of corrupt
rals and vicious lives; on the
ntrary, every catalogue of names,
ich history delights to hand down
posterity among her worthies, in
nexion with devotedness to God
l benevolence to mankind, must
cessarily contain a large propor-
n of those who carried these sen-
nents warm at their hearts, and
w from them the principal stimu-
of their exertions.

Reasoning, not for themselves, but for others, it is really astonishing to what lengths some opponents of the doctrines of grace have gone—far indeed beyond the boundary of that lovely land where the inhabitants *think no evil*, and are *not easily provoked!*

If the modest Author of these pages ever met with any of the ebullitions of wrath and bitterness to which we have just referred, we congratulate him on having so happily escaped their contagion. His "conversations" betray no unhallowed polemic warmth; objections are clearly stated, and met with liberal openness and candour. If this little volume should do no more than introduce into this controversy the temper which itself exhibits, the Author would deserve the thanks of all the friends of christian charity; but it is well calculated to soften asperities, inform the understanding, and convince the judgment; and even where it may not succeed in the latter respect, to conciliate the adverse parties.

The Destiny of Israel: a Discourse on the past Dealings, and future revealed Designs of Divine Providence, with respect to that extraordinary People: including a Collection and Illustration of the most decisive Prophecies concerning their Conversion and Restoration. By the Rev. John Scott, A. M. Vicar of North Ferriby, and Lecturer in the Holy Trinity Church, Hull. Seely, &c. 1s. 6d.

THE Title of this interesting manual sufficiently announces its contents. The Jewish History is the most extraordinary of any people upon earth from the beginning of the world; and divine predictions of what yet remains to fill up their eventful career, till they shall be gathered together to be scattered no more forever, are proper ground of serious enquiry, of earnest prayer, and of benevolent exertion, among gentile believers, who have obtained a blessing through the Seed of Abraham. For their information and

use the present manual was compiled, and we think most serious christians will be instructed and gratified by its perusal.

Religious Books lately Published.

1. Just published a new edition of the Life of Janeway, with a preface by the Rev. Robert Hall, of Leicester.

2. The seventh Annual Report of the Hibernian Society is just published, and may be had at Hamilton's Paternoster-Row.

3. The Committee of the Religious Tract Society have issued tickets at 3s. per dozen of a size convenient for the Pocket, one of which given to a beggar or hawker, will entitle the bearer to receive twelve entertaining Penny tracts with cuts; and thus to commence a profitable trade with advantage, and counteract the sale of profane and immoral tracts and ballads now in extensive circulation.

4. An Apology for Promoting Christianity in India: containing Two Letters, addressed to the Hon. the East-India Company, concerning the Idol Juggernaut; and a Memorial, presented to the Bengal Government in 1807, in Defence of the Christian Missions in India. Printed by Order of the Hon. the House of Commons. To which are now added, Remarks on the Letter addressed by the Bengal Government to the Court of Directors in Reply to the Memorial. With an Appendix, containing various official Papers, chiefly extracted from the Parliamentary Records relating to the Promulgation of Christianity in India. By the Rev. Claudius Buchanan, D. D. 8vo. 7s. 6d. boards.

5. Just published, No. 25 of the Periodical Accounts of the Baptist Mission in India.

THEOLOGICAL NOTICES.

The Rev. C. Buck has in the Press a work, entitled, The Practical Expositor or Scripture illustrated by facts, arranged for every day in the year, in one volume 12mo.

In the Press, a new edition in volume 8vo. of Ogden's Sermons on Prayer, &c.

Proposals are in circulation, for publishing by subscription, the Duties, Advantages, Pleasures, and Sorrows of the Marriage State. By John Ovington. To be printed on superior paper, with a good type. Price Three Shillings in boards, to be paid for on delivery.

SYRIAC LITERATURE. *Syriac New Testament.*—The New Testament in Syriac will soon be put to press by the Rev. Dr. Buchanan, for the use of those christians who use that language throughout the East. A new fount of Syriac types of uncommon accuracy and beauty has been preparing for some time past by Mr. Figgin's type-founder, under Dr. Buchanan's superintendance; and is now nearly finished. Mr. Watts of Broxbourne, who, from his success in other Oriental specimens, has been engaged by Messrs. Cadell and Davies to print this work, has contracted to complete it in six months from the time of putting it to the Press.

A portion of this Edition is intended for the use of Students at home; and, with the view to encourage the study of Syriac learning generally, Dr. Buchanan proposes to publish at the same time a Syriac Grammar and Dictionary.

Syriac Grammar.—Mr. Yeates, author of the Hebrew Grammar has been employed for some months past in preparing a Syriac Grammar, compiled from the best elementary writers in that language. It is now nearly ready for the Press.

Syriac Dictionary.—It is proposed to print, in a commodious cheap form, Schaaf's Syriac Lexicon, which comprehends all the words in the New Testament, and gives the inflexions of the verbs and nouns.

A hope is entertained, that the publication of these three works will tend to revive a taste for Syriac learning in this nation; if indeed we can speak of a revival of a language

country where it never flourish-
The Syriac New Testament is
idered to be one of the most an-
t versions extant; and is believ-
by many learned men to have
made in the age of the Apostles.
certain that our Saviour spake
he Syriac tongue; " and it is
lable that every parable and
every speech in the four Gospels is recorded in the Syriac Testament nearly in the very words which proceeded from his lips. Every scholar therefore, who thirsts for the word of life, and would become an able minister of the New Testament, ought to draw from this pure fountain."

MISSIONARY RETROSPECT.

MORAVIAN MISSION.

he 67th number of Periodical
ounts, is just published, relating
he Missions of the United Bre-
n, established among the Hea-
n. They contain many instances
ie perseverance and self-denial of
ieir excellent missionaries, and
e gratifying instances of their
cess. The following particulars
given of the state of their settle-
its in the West Indies.

rom Reports received from the
ish Islands, (at present in posses-
of the English) the following are
numbers of Negroes belonging
he Congregations of the United
thren, in the seven Mission-Set-
ients.

St. Thomas.—At Newherrnhut
nmunicants 430, in all 1009. At
sky, Communicants 758, in all,
6.

St. Croix.—At Friendensthal,
mmunicants 1711, in all, 5161.
Friedensberg, Communicants
in all, 2982. At Friedens-
, no particular returns, about

St. Jan.—At Emmaus, Com-
icants 476, in all 1006. At Be-
y, Communicants 201, in all, 455.
l, 12189.

y Extracts of Letters received
Greenland, dated July 2, 1813,
ppears, that a company of Mis-
aries destined for that cold cli-
mate were put to great inconvenience on account of the Captain refusing to land them at, or near one of their Mission-settlements, though the wind was most favourable, and there was no ice to prevent it. "The consequence is (says one of the Missionaries) that we have to travel back in a boat, coasting it all the way, 600 English miles to Newherrnhut, and go more to Liechtenfels, and Brother Kleinschmidt no less than 1100 to Lichtenau."

The Secretary of the Society has received a letter from Mr. Mentzel at Newherrnhut in Greenland from which we give the following interesting extracts.

"I have translated into the Greenland language, a short compendium of the bible, written for children, and recommended by the worthy society of pious ministers in Denmark, to be distributed among the Greenlanders belonging both to our, and the Danish mission. The Elder's Conference of the Unity approved of the work, and agreed, that it should be printed for our use, but the war has created a delay, and made it almost impossible to have it done on the continent. We wish it could be done in England, and that your society would undertake it, and print off 3 or 4000 copies, to serve both us and the colonies. It is a small duodecimo work, called "*Jesus the Friend of Children.*"

" May the Lord bless you all, and all our dear brethren and sisters, and friends in Great Britain, and hear their prayers in our behalf."

" We are, thank God, well, though my wife suffers sometimes from the intense cold, and is weakly. She has been 23 years with me in the service of the Greenland mission. I have had the favour to be employed 30 years in the same; 10 at Lichtenau, and 20 at Newhernhut, and am 57 years old."

Their settlements among the Indians in North America, have been thrown into difficulties by the unhappy war which prevails between America and England.

The Number thus concludes.

N. B. We take this opportunity of earnestly recommending to the benevolent consideration of our Brethren and Sisters, and Friends, who feel interested in that part of the work of the Lord among the heathen, which is committed to Church of the United Brethren, the increasing deficiencies in our means, chiefly occasioned by the utter inability of those of our congregations on the continent, which have hitherto been most able and willing to assist in their support, to contribute any thing towards it: all those in Upper Lusatia and Silesia having been exhausted by repeated requisitions and contributions.

Kleinwelke, near Bautzen, in Upper Lusatia, was once, and *Gnadenberg* in Silesia, twice plundered by the French; the settlement of the Brethren at Moscow entirely, and that at Sarepta, near Astracan, in part, destroyed by fire; besides other calamities, suffered by the congregations in Denmark and Saxony. While we most sincerely sympathize with, and pray for our suffering Brethren, we trust, that the Lord will, as hitherto, not suffer them and us to sink under the burden, but preserve unto us all firm confidence in Him, and grant each of us to consider these circumstances as a particular call, to be more fervent in prayer and active participation in this great cause.

The Baptist Missionary So have lately felt it to be their du present 100 guineas to the Socie the " United Brethren"; and w persuaded, that if other Socie and individuals, were acquai with particulars, they would not fer the work of evangelizing the then to stop for want of support pecially amongst a people who missionaryzeal have proved an ex ple to the christian world.

The [London] Missionary Socie

The transactions of the Lon Missionary Society, No. 24, wit map of South Africa, are publis This Number contains accounts f *Africa, Otaheite*, the *East* and *W Indies, Malta*, and *China*. A two-thirds of its pages are occup with the intelligence from Africa the years 1810 and 1811. Consi able success appears to have atten the labours of the Society among Hottentots. A letter from Kicherer at *Graaf Reinett*; and others from Martha and Mary, converted Hottentots who re there, and who it will be recollec visited England some years ago, c tain much pleasing information.

The Mission at *Great Namaq* has suffered much interruption f the inroads of one Africanes, wh compelled Mr. Albrecht to retire the Silver-Fountain. Here he exercised with the painful trial losing his wife, who seems to h been a very valuable woman, likely to have made an excellent male Missionary.

At *Orange River*, the Missio ries have been in great fear that Caffres would attack their set ment. Prayer meetings were h on this account on the 11th and 1 of May 1810. It is gratifying to serve how their prayers were swered, for on a deputation wait upon the Caffres begging them leave those parts, they compl with their request, promising as s as the River became sufficiently to pass over, as they saw the M sionaries advised them for their g

l sought their happiness. By other letter, dated February 22, 11, we find that they had not obved their word, but that they kept mselves very quiet. Mr. Jane s, "I trust the Almighty will otect us, for we cannot take any easures to defend ourselves; our ly weapon is our prayers; and s is certainly the only way to obn what we desire."

Letters from *Otaheite* announce return of some of the Missionas, and that others were about follow, in consequence of the earst entreaties of the king Pomarre, ose regal authority in that Island s again established.

There is also a translation of the ter of Pomarre to Mr. Henry, ich is curious as a proof of the ccess of the Missionaries in teachg him to write. The only senence which indicates his having obined any religious knowledge, is at with which it concludes, "May e all be saved by Jehovah the true od of this world, Our confidence!"

In the West Indies the restricons which had been laid upon the ligious instruction of the Negroes Demerara and other colonies were ken off.

At *Port of Spain* the governor nd Council have voted 100 pounds Mr. Adam towards building a ace of worship for his congregaon.

At *Malta*, Mr. Blomfield has inoduced the gospel, and many atnd his preaching.

At *Madras*, in the *East Indies*, Ir. Loveless has erected a Chapel hich was opened Nov. 4th, 1812. t is 60 feet by 40, and will contain bout 350 people comfortably seated or that warm climate. He says, The congregation has rather inreased since opening the Chapel, aving now from 100 to 130 Sunday venings, and from 40 to 60 on Wedesdays. I trust some good is dong among them. We have three or our very promising young men who ttend the word very regularly; I hought to have formed them into a church and administered the Lord's supper to a few, and have actually begun to converse with some of them on the subject."

Mr. Morrison is proceeding at *Canton* with his translation of the New testament into the Chinese language. The Chinese government has prohibited the circulation of the scriptures under pain of death. But the conquest of Java has opened a wide field to give them to many thousands of the native Chinese. It is remarkable that instruments are already prepared in Java, among the English Soldiers, who compose a baptist church, to circulate the word of life; and that this is now translated both by Mr. Morrison at Canton, and by Dr. Marshman at Serampore.

INDIA.

To the Editor of the Bap. Magazine.

Sir,

THE following extracts may serve to furnish your readers with a kind of panorama view of the moral state of India, both as it respects europeans and natives, and enable them to judge of the evidence lately given at the bar of the House of Commons.

Notes from Mrs. Graham's Travels in India.

Manners of Europeans in India.

August. "I was two evenings ago at a public ball in the Panthcon, which contains, besides a ball room, a very pretty theatre, card-rooms and virandas. During the cold season there are monthly assemblies with occasional balls all the year, which are very well conducted.

"The Pantheon is a handsome building; it is used as a free-mason's lodge of modern masons, among whom almost every man in the army and navy who visits Madras enrols himself. The only other public place at Madras is the Mount Road, leading from Fort George to St. Thomas's Mount. It is smooth as a bowling-green, and planted on each side with banian and yellow

tulip trees. About five miles from this stands a cenotaph to the memory of Lord Cornwallis. It has cost an immense sum of money, but it is not remarkable for good taste; however I love to see public monuments in any shape to great men. It is the fashion for all the gentlemen and ladies of Madras to repair in their gayest equipages to the Mount Road, and after driving furiously along, they loiter round and round the cenotaph for an hour, partly for exercise, and partly for the opportunity of flirting and displaying their fine clothes, after which they go home, to meet again every day in the year.

"But the greatest lounge at Madras is during the visiting hours, from nine o'clock till eleven, when the young men go from house to house to detail the news, ask commissions to town for the ladies, bring a bauble that has been newly set, or one which the lady has obliquely hinted, at a shopping party the day before, she would willingly purchase, but that her husband does not like her to spend so much, and which she thus obtains from some young man, one quarter of whose monthly salary is probably sacrificed to his gallantry. When all the visitors who have any business are gone to their offices, another troop of idlers appears, still more frivolous than the former, and remains till Tiffin, at two o'clock, when the real dinner is eaten, and wines and strong beer from England are freely drank. The ladies then retire, and for the most part undress, and lie down with a novel in their hands, over which they generally sleep. About five o'clock the master of the family returns from his office; the lady dresses herself for the Mount Road; returns, dresses, dines, and goes from table to bed, unless there be a ball, when she dresses again, and dances all night; and this I assure you is a fair, very fair account of the u life of a Madras Lady." p. 130.

Europeans witnessing and par pating in Hindoo idolatry for an ment.

(Calcutta) Oct. 15. "This is season of festivals; I hear the t toms, drums, pipes, and trump in every corner of the town, a see processions in honour of A going to a place two miles off, ca Kali Ghaut, where there has b long a celebrated temple to this g dess,* which is now pulled do another more magnificent is to erected in its place. In all the zars,† at every shop door, wood figures and human heads with neck painted blood-colour are s pended, referring, I imagine, to human sacrifices formerly offered this deity, who was, I believe, tutelary goddess of Calcutta. Th weeks ago the festival of Kali, un the name and attributes of Door was celebrated. On this occas her images, and those of some ot divinities, were carried in process with great pomp, and bathed in Hoogly, which being a branch the Ganges is sacred. The figu were placed under canopies, wh were gilt and decked with the m gaudy colours, and carried up men's heads. Several of these m ing temples went together, preced by musical instruments, banne bare-headed bramins, repeati muntrus, (forms of prayer.) T gods were followed by cars, dra by oxen or horses, gaily caparison bearing the sacrificial utensils, companied by other bramins, a the procession was closed by an numerable multitude of people of casts. This feast lasted seve days.

"I received a printed card on t occasion, which I transcribe: 'Ma Rajah, Raghissen Bahandée, p sents his respectful compliments

* See Periodical Accounts of the Baptist Mission. Vol. I. p. 184. Vol. II. p. 1 235, 217, 485.

† Markets.

. Gram, and requests the honor
His company to Nautch, (being
rga Poojah,) on the 5th, 6th, and
of October, at nine o'clock in
evening." Having never seen
autch, I did not decline the
ja Rajah's invitation; but on
evening of the 5th I went with a
l party, to the assembly, and
ived more amusement than I
cted.* The Maha Rajah has a
house at the end of Chitpore.
room into which we were
red was a large square court,
red in for the occasion with red
, to which a profusion of white
cial flowers were fastened.
e sides of the court are occupied
e dwelling house, the walls of
h are adorned by a double row
lars in couplets, and between
couplet is a window. The
h side is occupied by the family
le, of a very pretty architecture.
rches which support it are not
e those used in England in
y the eighth's time, with
ie-foil heads. A flight of steps
to the Viranda of the temple,
e Vishnu sat in state, with a
of light before him in magnifi-
chandeliers. When we enter-
here were some hundreds of
e assembled, and there seemed
room for as many more. The
ng was begun, but as soon as
ost perceived us, he led us to
ost commodious seats, station-
ys behind us with round fans
i silk, with gold fringe, and
presented us with bouquets of
ogue and the rose, tied up in
en leaf, ornamented with silver
.—A small gold vase being
ht, the Maha Rajah, with a
n spoon perfumed us with otter,
prinkled us with rose water,
after which we were allowed to sit still and look on. The first dancers were men, whom by their dresses I took for women, though I was rather surprised at the assurance of their gestures, which had nothing else remarkable in them. These gave way to some Cashmerian singers, whose voices were very pleasing. They were accompanied by an old man, whose long white beard and hair and fair skin, spoke a more northern country than Bengal. His instrument was a peculiarly sweet-toned guitar, which he touched with skill and taste, to some of the odes of Hafiz and some Hindostanee songs.

"I was sorry when they finished, to make way for a kind of pantomime, in which men personated elephants, bears, and monkeys. After this some women danced; but though they were pretty, and their motions rather graceful, I was disappointed after hearing so much of the Nautch-girls of India. One of them while dancing in a circle twisted a piece of striped muslin into flowers, keeping each stripe for a different coloured flower.

"The last amusement we staid to partake of was the exhibition of a ventriloquist (the best I ever heard,) although the Maha Rajah pressed us to remain, saying that he had different sorts of dancers, enough to exhibit during the whole night. I was pleased with the attention the Rajah paid to his guests, whether Hindoos, Christians, or Musselmans; there was not one to whom he did not speak kindly, or pay some compliment on their entrance; and he walked round the assembly repeatedly, to see that all were properly accommodated."

The people were all engaged to-day, (says Mr. WARD in his Journal of Sep. 28, in the worship of the goddess *Dhoorga*, inflamed, and almost jaded to death er infernal orgies. The countenance given by Europeans encourages them much r idolatries. We are told that one evening last week several streets in Calcutta lmost filled with the palanquins of Europeans, going to see the worship of ga. The music and dancing, I suppose, attract attention. Mr. Carey the same e addressing the servants from *the house built on the sand*, Matt. vii. 24---27. If you fall into hell, what brahman, or deotah, or peer will help you then? What *oorga* do for you, who is made one day, and two or three days afterwards is thrown e river?"

The Testimony of the Author on the superstitions and character of the Hindoos.

"My expectations of Hindoo innocence and virtue are fast giving way, and I fear that even among the Pariahs I shall not find any thing like St. Pierre's Chaumiere Indienne. In fact, the Pariahs are outcasts so despicable that a Bramin not only would refuse to instruct them, but would think himself contaminated by praying for them. These poor creatures are employed in the lowest and most disgusting offices. They are not permitted to live in any town or village, or to draw water from the same well as the Hindoos. It is therefore not to be wondered at that their minds are degraded in proportion to their personal situation. Near every Hindoo village there is commonly a hamlet of Pariahs, whose inhabitants pay a small tax to the village collection for permisssion to reside near a bazar and wells, and they earn a subsistence by acting as scavengers. They are filthy in all their habits, and do not scruple to use as food any dead animal they find, and, it is even said that in some places they do not reject human bodies!"* p. 15.

"I find every day some traces of the manners and simplicity of the antique ages; but the arts and the virtues that adorned them are sunk in the years of slavery under which the devoted Hindoos have bent; these people, if they have the virtues of slaves, patience, meekness, forbearance and gentleness, have their vices also. They are cunning, and incapable of truth; they disregard the imputations of lying and perjury, and would consider it folly not to practise them for their own interest."

The author having witnessed a degrading instance of superstition, says "I returned to our tents filled with reflections not very favourable to the dignity of human nature. If I could be assured that the communi- with Europe would in ever so r a period free the natives of from their moral and religious dation, I could even be almost reconciled to the methods by whic Europeans have acquired poss of the country." p. 72.

If such be the dissipation o ropeans, and such the lightness which they treat idolatry, is it prizing that they should becon advocates, and should conten Hindoos as being not inferi morals to *us?* If Britain do christianize India, India will heathenize Britain.

BAPTIST MISSION.

THE LATEST INTELLIGENCE

Extract of a Letter from Dr. M man to Dr. Ryland, dated Feb 7, 1813.

MY DEAR SIR,

In respect of health, we ar through mercy well. Brother C has recovered from the billious in August, and been perhaps h through the winter than usual. is now in his 52d year, and my nest hope is that he will spare the age of his father, who I u stand is a fine hale old man. ther Ward, is I think better tha was two years ago. He is turn 43. I have the utmost occasio gratitude in respect of health, an deed in all other things. I fee capable of close study as when I 20; in two months more I sha 45. Our sisters too are highly fa ed in point of health.

Brother Robinson is still at cutta, waiting for a passage to J Accounts from Mr. Brown, a mer of our church there, are highly couraging, a little knot of t about fifteen, met for prayer, and earnestly expecting help from us

The word of the Lord seems dently to grow and prevail am

* Thevenot says that, when he was in India, (A. D. 1656), human flesh was pu sold at Dabea, about forty leagues from Barocho.

Nearly *seventy* have been added
year to Serampore and Calcutta;
the *spirit* that seems to prevail
e is peculiarly pleasing. One of
deacons at Calcutta was lately
rving to me, that almost every
ıber was endeavouring in some
or other to recommend the gos-
o others around them. I think
ver knew a church that possess-
ıore of that spirit. This I es-
ı a precious token for good.
native brethren at Serampore
eemed much stirred up to seek
salvation of their countrymen.
rly every one capable of speak-
is out on a Lord's day in the
hbouring towns and villages.
spirit you may be sure we en-
age to the utmost. Indeed the
l is spread over such an extent
ountry, that I sometimes am
y to stand still and admire the
l of God therein. Nearly 500
e been baptized in these twelve
's, and they are spread over an
nt of more than 1000 miles in
th. The extension this year
been greater amidst all our af-
ions than any former year. Four
stations have been occupied,
promise to be effective, of which
had scarcely formed any idea at
beginning of the year; viz.
na, Columbo, Chittagong, and
nbvy.

t *Patna* brother Thompson re-
s, of whose spirit you can easily
n an idea from his journals.

t *Columbo*, brother Chater has
ıd an abundant entrance for the
d. I had a most pleasing letter
ı him about a fortnight ago.
ıe of the principal persons in the
nd encourage his labours.

o *Chittagong*, about 300 miles
ı us in the east of Bengal, and
the borders of the Burman Em-
, brother Da Brun is gone.
hin three days of his arrival, the
holic clergyman came to hear
, and seeing he had not seats sent
he benches out of the church. A
or two after, a respectable wo-
ı there brought 20 to hear him,
offered him a piece of ground on
which to erect a place of worship.

At *Bombay*, brother Carapiet arriv
ed. We have received a letter from
him the contents of which will cheer
your heart when you get it. How re-
markable that when no european can
get there, the Lord should raise up an
Armenian to carry his word thither;
these are privileged men all over
India. Who can but admire the
hand of God that reflects that be-
sides several openings for the gospel
amongst the friends of religion in the
Army, in Mahratta, Java, and the
Isle of France, there are 14 stations
in India, and only 3 of them occu-
pied by brethren sent from England!
O! for the dews from heaven to
water these little hills of Zion!
Surely none are so needy as we are.
What can we do for an hour without
divine influence. Oh that the Lord
would bless us indeed and enlarge
our coasts, and keep us from evil
that it may not grieve us: that he
would enable us to walk before him
to all well pleasing. Afflictions lose
all their terror when contemplated
as means to this glorious end.

I am, &c.

JOSHUA MARSHMAN.

CHURCH MISSIONARY SOCIETY.

Extract of a Letter from the Rev. L. Butscher.

Sierra Leone, March 15, 1813.

Investment for Africa. The Committee have availed themselves of the return to Africa of the Neptune, Capt. Gibson (which rendered such important service to Mr. Butscher and his companion in their shipwreck,) to replace the stores lost in the Charles. The Neptune is now on her way, and has an investment on board, for the use of the Society's Settlements, to the amount of nearly £2000. which, with stores bought at Goree, and since at Sierra Leone, will enable the Missionaries to adopt, at the close it is hoped of the present rains, that extension of the Society's Settlements, which was suspended by the shipwreck of Mr. Butscher and his companions.

Indian Schools. The Committee of the Church Missionary Society authorized its Corresponding Committee at Calcutta to draw annually for the sum of £350 to be appropriated principally to the support of Public Readers of the Scriptures in the different towns of India. A good beginning has been made in this work: but the support of the School Establishments of the venerable Dr. John, Senior of the Royal Danish Mission at Tranquebar, appeared to the Corresponding Committee so highly important, that they have devoted a part of the fund to this object. The friends of the Society will, doubtless, be gratified to hear, after reading the following communications, that the Committee have placed 500*l.* per annum at the disposal of the Corresponding Committee at Calcutta, for the furtherance of this and other important and promising objects; and will enable them greatly to extend this grant, if it shall appear that even a much larger sum may be annually employed with good effect."

Extract of a Letter from the Rev. T. T. Thomason, February 1813.

We have been induced to apply part of your contribution to *the support of free schools on the coast.* The venerable and pious Dr. John had often mentioned his want of funds for the accomplishment of his plans amongst the Tamul Christians. The inclosed is an extract of a letter from that Minister, written in November last. The earnest application was thought a sufficient call from Providence, to justify an immediate supply. We therefore voted him the sum of one hundred rupees per month for the support of his school: establishments of this nature are so immediately within the scope of your Society's labours, that we could not but rejoice in being able at once to gratify his heart by a speedy compliance with his wishes, and to promote the grand object of your Association in the most essential manner. I communicated this resolution to that honoured labour
time for him to receive the gl
dings by Christmas Day. Th
always a joyful time with the T
Christians; and would be kept
peculiar joy and thankfulness c
ceiving the unexpected intellig
of this donation. The Rev.
Thompson, Chaplain at Madras
the immediate superintendanc
this charity; he is near Dr. J
and will watch over the expend
of the money. From him, as
as from Dr. John, I expect t
ceive accounts of their progress
time to time; which accounts
be forwarded to you, as they ar
by the very first opportunity. I
pears to me that the true line o
bour is precisely that which Dr. J
has pointed out to us. In the spi
of native Christians we have g
scope for our exertion. And we
no where labour with such a g
prospect of success.

Letter enclosed. I do not k
whether the late Mr. Brown c
municated to you my pamphle
"Indian Civilization," in whic
recommended Free Reading-Scho
so often wished for by English
thors. But all remained only
desideria. I made, therefore, n
three years ago, a trial amongst
Tamul on my own risk; but,
serving, on the distribution of
Holy Scriptures, that but a sn
part of those who desired the Bib
could read in a tolerable manne
took them back, and gave first o
smaller books, with the promi
that, if they could read them w
less stammering, they should
larger portions.

I soon began to feel anxiety h
I should continue this charitable
stitution, seeing that the little fu
appointed was exhausted, and I
ceived only thirty pagodas from p
vate benefactors, which was lit
more than the support for a mon
I was obliged, in consequence,
send away one of the Europe
Seminarists to his relations, whom
had intended to educate for the m

ion, and in particular for the Free-School Institution. Some more reductions I have delayed till next January, in order not to grow too soon weary in well-doing, but wait if God Almighty will not open another spring to nourish my already begun moral nursery.

I entered on this design encouraged by the 25th Psalm: and have the satisfaction to see, that my trust in God has not been quite put to shame; but observe joyfully, that, by means of these Free-Schools, a great number of Psalms in Tamul and English, and of Solomon's Proverbs and Ecclesiasticus, and of the Four Gospels in Tamul, and New Testament in English, and a still greater number of Extracts of the Bible in Tamul, have been introduced among the Protestant, Roman Catholic, and heathen children. *Even the heathen children learn select Psalms, and lessons of Sirach, and parts of the New Testament, with such pleasure, that their parents and relations often express their great approbation, and acknowledge that their children grow in these schools wiser than they themselves; and are surprized at their changed conduct, so different from their former, especially regarding the duties of children to their parents, superiors, and magistrates, which they hear are from God, and not only human ordinances.* In short, a good number have already gone out of the Schools, who have learned so much reading the Tamul and in English, and useful knowledge, as they no where would have obtained, if they had not been instructed in these Free Schools; and have lessened among the heathen the prejudices against the Holy Scriptures and Christian religion.

My dear Sir, may not these Reading Schools have an essential connexion with the grand object of making the reading of the Bible in the Oriental languages in India more universal, if a separate Free-School Society was established, which I have proposed in my pamphlet? May there not, even in Calcutta, be made a beginning to such a Society; and will it not be approved, supported, and extended in the blessed country of Bengal, and by degrees in England? Then, surely, Calcutta would become a second Halle, as the late Mr. Brown prophesied; not only regarding the extensive distribution of the Sacred Scriptures, but also regarding the education of poor children and orphans, which are so much hitherto neglected in India. The Orphan-house at Halle had a very little beginning, but to what an extent, and to the blessing of millions of souls, has it not grown, by *Divine Providence*, and *by faith* of the faithful servants and friends of his blessed religion!

May I dare, my dear Sir, to entreat you, that either yourself, or any other warm friend of God and of the Indian youth, would be instrumental in this view, by recommending in the next New-Years' Sermon, such a separate Society of Free Reading-Schools? as we know what a happy success the late Mr. Brown, and the last sermon of the zealous Rev. Mr. Martyn, produced.

I think Free Schools are almost indispensible, if we wish that the Holy Scriptures, in the native languages, may be soon universally read. If so many religious friends in England show so much mercy upon Indian youth, should we not hope that those who live in India, and are eye-witnesses of the deplorable state of the native children, would be the first who endeavour to remove their misery by a charitable institution, or by a Free-School Society? If the latter should find too many difficulties, may I not hope that I may get, by a charitable collection, a small support of about thirty pagodas per month to carry on my Free-Schools, that necessity may not force me to give them up entirely? May God grant that I may find at Bengal that relief and comfort which I have not yet been able to obtain on the Coast!

The Committee rejoice that their

Corresponding Committee at Calcutta had it in their power effectually to relieve the anxiety and to further the plans of this venerable man.

DOMESTIC RELIGIOUS INTELLIGENCE.

London Society for promoting Christianity among the Jews.

We have the pleasure to inform our readers, that a Society was formed on the 9th ult. by the descendants of Abraham, who have embraced Christianity, under the patronage of the London Society for promoting Christianity among the Jews. Their objects are, 1st. By prayer and conference, to confirm in each other's mind the doctrine of Jesus of Nazareth, in whom they trust as the only Messiah—2d, To distribute the Holy Scriptures among such of their brethren as may be disposed to read them—3d, To visit the sick, and to read the Scriptures to them, accompanied with prayer—4th, To give such pecuniary assistance to all the Members of the Society as their funds will admit, in cases of affliction. —Forty persons of Jewish extraction have enrolled themselves as Members of the Society, and several Christian friends have contributed to this laudable undertaking.

CATHOLIC SCHOOL,

For the Instruction of Poor Irish Children, in Bloomsbury.

A large Room has been fitted up at No. 11, *Baynbrigg Street, St. Giles's*; which was opened as a Sunday School on the 27th of June 1813, for the gratuitous instruction of Poor Children of both sexes, under the superintendance of Thomas Augustus Finigan, a Roman Catholic, and a Native of Ireland. The conditions on which the Committee and Subscribers have agreed to support this School, are, that no Books whatever shall be used besides the Holy Scriptures and the Sunday-School Spelling-book; the Children being also at full liberty to attend what place of divine worship their Parents prefer.

The Committee at first contemplated a Sunday-School only; with, perhaps, an Evening-School on the Week-days: but the Children, sent by their Parents, are now so eager to receive instruction, that the Room is completely filled every day, from nine o'clock in the morning till nine at night! Above one hundred and seventy scholars have already been admitted, and their numbers would increase considerably, if the resources of this establishment were adequate to the expense.

A very observable Amendment has taken place in the morals of these neglected and ignorant Children; and they not only make a considerable progress in reading, writing, &c. but likewise commit to memory several portions, or even whole chapters, of the Scriptures.

The good effects of these religious instructions are also witnessed among the Parents; some of whom take a pleasure in hearing the sacred volume perused by their Children at home: so that there are upwards of thirty Families now in *St. Giles's*, where the New Testament is read by the Children with serious attention, who, three months ago, would not have admitted it within their doors.

Such beneficial consequences encourage the Committee to believe, that means will not be wanting to support this School, and defray the increasing expenses; which, however moderate, are too great to be continued without further aid. The weekly allowance to the teacher for

each Child is *two-pence:* but, only about fifty of them are paid for by their Parents, the rest being supplied by the Committee; who have, likewise, the rent, price of furniture, stationery and other pecuniary expenses, to defray; and they are at present quite destitute of any permanent funds.

September, 1813.

N. B. Donations and annual Subscriptions will be received by J. S. Brooks, Esq. No. 10, *John Street, Bedford Row;* Mr. Gosnell. No. 8, *Little Queen Street, Holborn;* or Thomas Clark, Esq. No. 1, *Bury Place, Bloomsbury;* where the Names of the present Subscribers, and other Particulars, may be obtained.

BRISTOL EDUCATION SOCIETY.

The Annual Meeting of this Society was held at Broadmead, Bristol, August 4, 1813. The Rev. J. Hughes, of Battersea, read the Scriptures and prayed; the Rev. Thomas Coles, of Bourton-on-the-Water, preached from 1 Tim. iii. 15. *That thou mayest know how thou oughtest to behave thyself in the house of God.* The Rev. William Winterbotham concluded with prayer.

The President reported—That in the course of the last year, two and twenty young men have pursued their studies in this Seminary; exclusive of Mr. *James Morgan*, who was placed by the Education Society under the tuition of the Rev. Micah Thomas, at Abergavenny.

Mr. *Hinton*, who has already made considerable progress in literature, is taken under the patronage of Dr. Ward's Trustees, and will go to the University of Edinburgh.

The Baptist Mission Society has sent Mr. *Eustace Carey* to Bristol, who was obliged, on account of a very serious illness, to leave the Academy, last October; he is now better, and expected to return, unless an opportunity should speedily offer of his going to India. The same Society will this year support Mr. *Thomas Trout*, a member of the Church at Plymouth.

Mr. *James Hoby*, a member of the Church in Eagle-street, London, has been attending his studies at his Father's expense, and will continue another year.

The Committee has accepted two new Students, Mr. *John Williams*, from the Church at Watchet, and Mr. *William Rhodes*, from the Church at Salisbury; Mr. *Caleb Birt*, a member of the Church at Hull, will be at present supported by his Father.

We have seldom had a set of Students who appeared more likely to be a credit to their Patrons and Tutors, by their attainments in literature, than most of those who have been under our care in the past year; and we strongly hope their piety and talents will fit them for considerable usefulness in the Church of God.

Resolved, That a still more general application be made throughout the kingdom for reducing the debt which still remains on the New Building; and that six ministers be requested to undertake the same. The ministers afterwards named were, Messrs. Roberts, Winterbotham, Coles, Flint, Trotman, and Giles.

ORDINATIONS.

September 29, 1813. Mr. G. Pritchard, late of Colchester, was set apart to the pastoral office over the Church meeting in Shouldham Street, London. Mr. Uppadine (of *Hammersmith*) commenced the service with reading and prayer; Mr. Newman (of *Stepney*) stated the nature of a gospel church and asked the usual questions; Mr. Button (of London) prayed the ordination prayer; Mr. Martin (of London) gave the charge from *Acts* xx, 24. *That I might finish my course with joy.* Mr. Upton (of London) preached to the people from 1 *Thes.* v. 12, 13.

On Thursday September 30, 1813, Mr. John Hutchings was settled over the Baptist Church meeting for divine worship at Dudley, Worcestershire. Reading and prayer by the Rev. B. H. Draper, *Cosely;* introductory address and questions by the

Rev. I. Birt of *Plymouth-Dock*, the charge by the Rev. John Palmer, of *Shrewsbury*, from *Rev.* ii. 10. *Be thou faithful unto death, and I will give thee a crown of life.* Sermon to the people, by the Rev. Thomas Roberts of *Bristol;* from *Heb.* xiii, 17. *For they watch for your souls*, &c.

The Rev. Messrs. Dawson (indep.) and Morgan, *Birmingham*, were engaged in the devotional exercises.

The Baptist Church at Dudley has for near twenty years been in a very low state; but through a divine blessing on the labours of the present minister there is a great revival and encrease to the church and congregation.

Oct. 6. The pastoral charge of the particular Baptist church assembling at Prince's Risborough, Bucks, was publicly taken by Mr. W. Groser, jun. Mr. Groser, sen. of *Watford*, addressed his son on the occasion, and Mr. Tomlin of *Chesham* preached to the people. Most of the neighbouring ministers were present and assisted in the solemn services of the day.

ASSOCIATION.

The Shropshire Association of seven churches was held at Wellington, Shropshire, June 22 and 23, last.

22nd. Prayer by brethren Jackson, Butler, and Himmers, the letters from the churches were read, and brother Palmer chosen moderator. *Evening.* Prayer by brethren Smith and Fenn; sermon by brother Pain, 1 *Pet.* iv. 1. *Forasmuch then as Christ has suffered for us*, &c.

23d. *Morning*, Prayer by brethren Steel and Thomas; the circular letter was read, and approved. *Forenoon*, Prayer by brethren Crumpton, and Jackson; sermons by brother Palmer, *Psalm* lxxxiv. 10. 11. *For a day in thy courts is better than a thousand*, &c. and brother Lister of *Liverpool*, *Psalm* lxxxvii, 1, *His foundation is in the holy mountains. Evening*, Prayer by brethren Griffiths and Palmer; sermon by brother Thomas, *James* iv. 12. *There is one lawgiver who is able to save and to destroy.*

State of the Churches. Baptized 26, received by letter 2, by experience 1. Died 7, dismissed 4, excluded 5. Clear increase 13. Number of members 376.

The next Association to be held at Whitchurch on the Tuesday and Wednesday before Whitsuntide 1814.

PUBLIC MEETINGS, &c.

On Tuesday, the 3rd of August, a Baptist Meeting House was opened at Thaxted, in the county of Essex. Mr. Smith, of *Ilford*, preached in the morning from 1 Cor. i. 23. *We preach Christ crucified;* and also in the afternoon, owing to an unexpected disappointment, from *Sol. Song* v. 16. *This is my beloved*, Mr. Wilkinson, of Saffron Walden, preached in the evening from Psa. lxxxvii. 5. *Of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.* Messrs. Smith, Pettit, Scandred, and Wilkinson severally engaged in prayer.

The Wilts and Somerset District meeting was held at Trowbridge on the 6th ult. Messrs. Mitchell, Holloway, and Saffery preached; the devotional parts of the service were conducted by Messrs. Porter, Payne, and Ward. After each sermon a collection was made for Village preaching.

The next meeting is to be held at Keynsham, on the last Wednesday in April, 1814, when Mr. Dear of Paulton is appointed to preach.

A New Roman Catholic Chapel at Kensington was opened on Sunday, July 11th, when High Mass was performed, and a discourse delivered by Dr. Poynter, the titular bishop of the London District, in his apostolic robes!

Smith, Printer, 29, Winchester Row, Edgware Road.